★ The Dark Tower ★

The Literary/News Magazine for Black Student Thinkers

Onyx-Informer Publications

Spring 1983

From The Dark Tower

We shall not always plant while others reap
The golden increment of bursting fruit,
Not always countenance, abject and mute,
That lesser men should hold their brothers cheap;
Not everlasting, while others sleep.
Shall we beguile their limbs with mellow flute,
Not always bend, to some more subtle brute;
We were not made eternally to weep.
The night whose sable breast releaves the stark,
White stars is no less lovely being dark,
and there are buds that cannot bloom at all
In light, but crumple, piteous, and fall;
So in the dark we hide the heart that bleeds,
And wait, and tend our agonizing seeds.

By Contee Cullen

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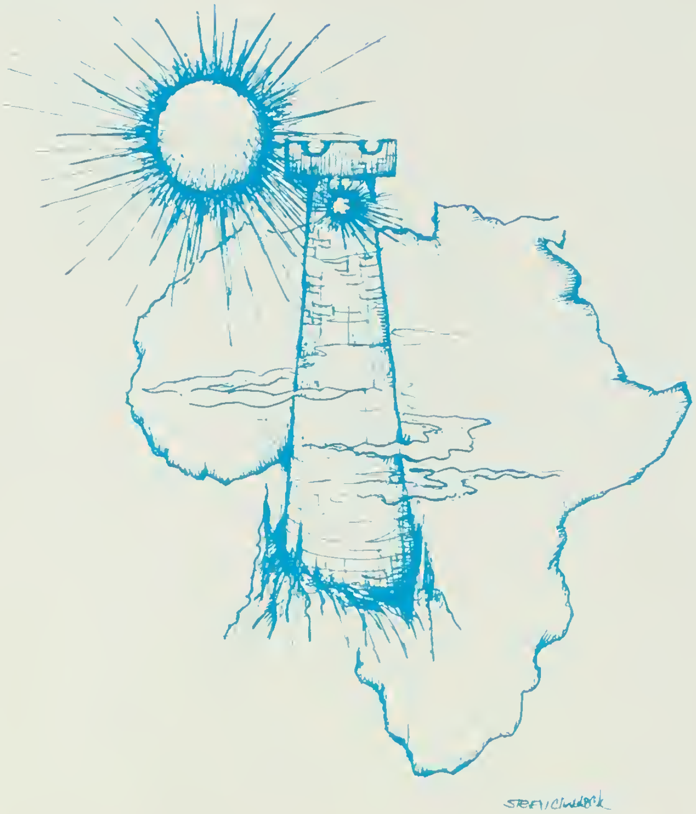
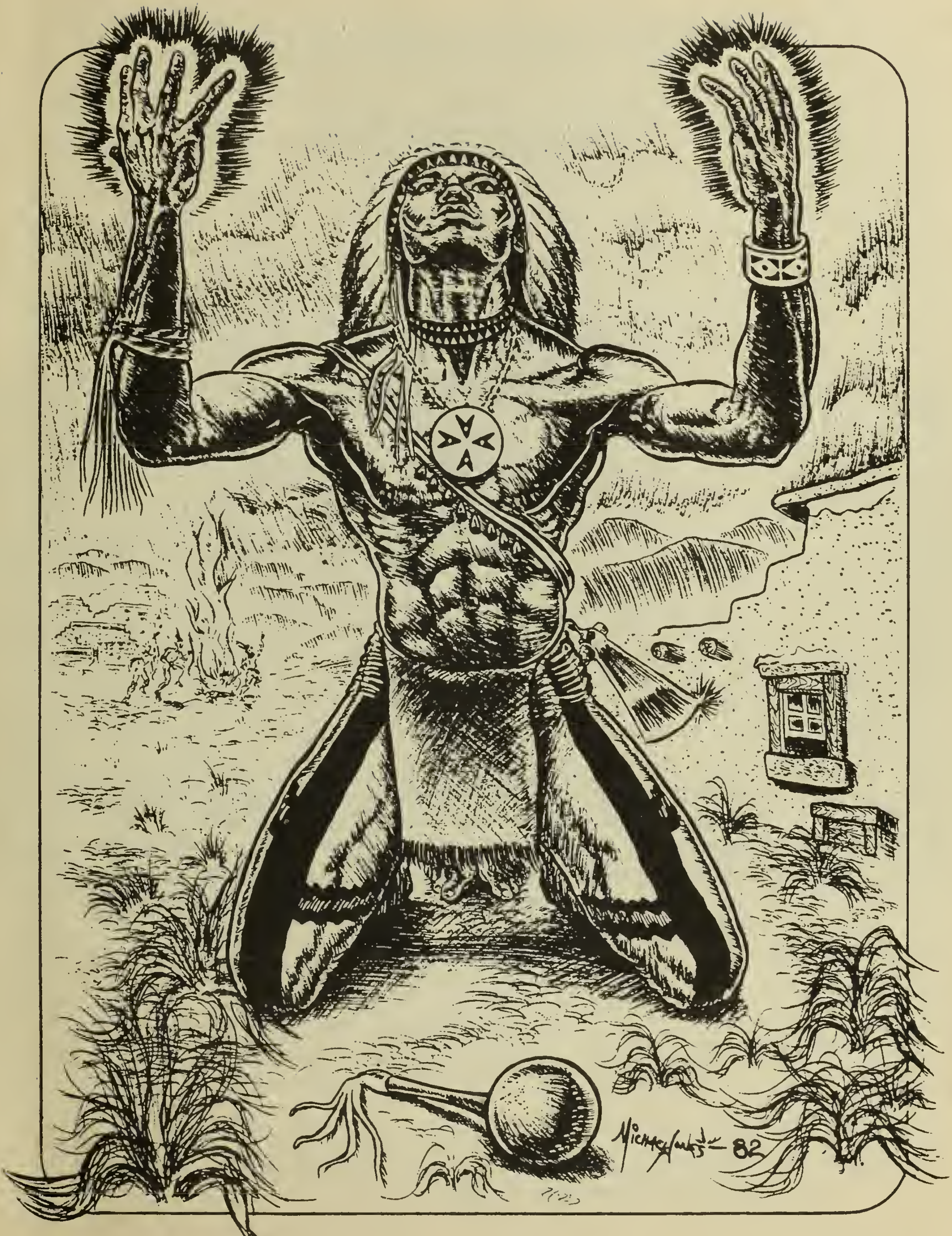


In the Dark Tower of Black creativity looms all of the hurt, pain, genius, pride and love that we as Black people wish to share with one another. As Contee Cullen's beautiful poem suggests, ". . . in the dark tower we hide the heart that bleeds, and wait, and tend our agonizing seeds." And in our individual domains, (our minds, homes and communities) exists a Dark Tower. We have had to regress and contemplate the fate of our people. We wait there, in our Dark Tower, for the time that we may come out into the light, bringing with us the courage and resolve of a new generation that is not afraid to agitate, educate and organize.

We present "The Dark Tower Literary News Magazine" as a forum for "Black Student Thinkers," who wish to come out and say what they feel, and let you know what is going on outside your Dark Tower. We hope you enjoy, because, "Creativity Is The Fire Within The Dark Tower."



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Special thanks to Ms. Verdaya Brown and Allevious Hill of the African-American Institute and the NIA poets. NIA is the black student literary guild at Northeastern, presenting poetry readings, plays and cultural extravaganza's for the community at Northeastern University.

Cover illustration by Steven Craddock, a Tufts University Sophomore.

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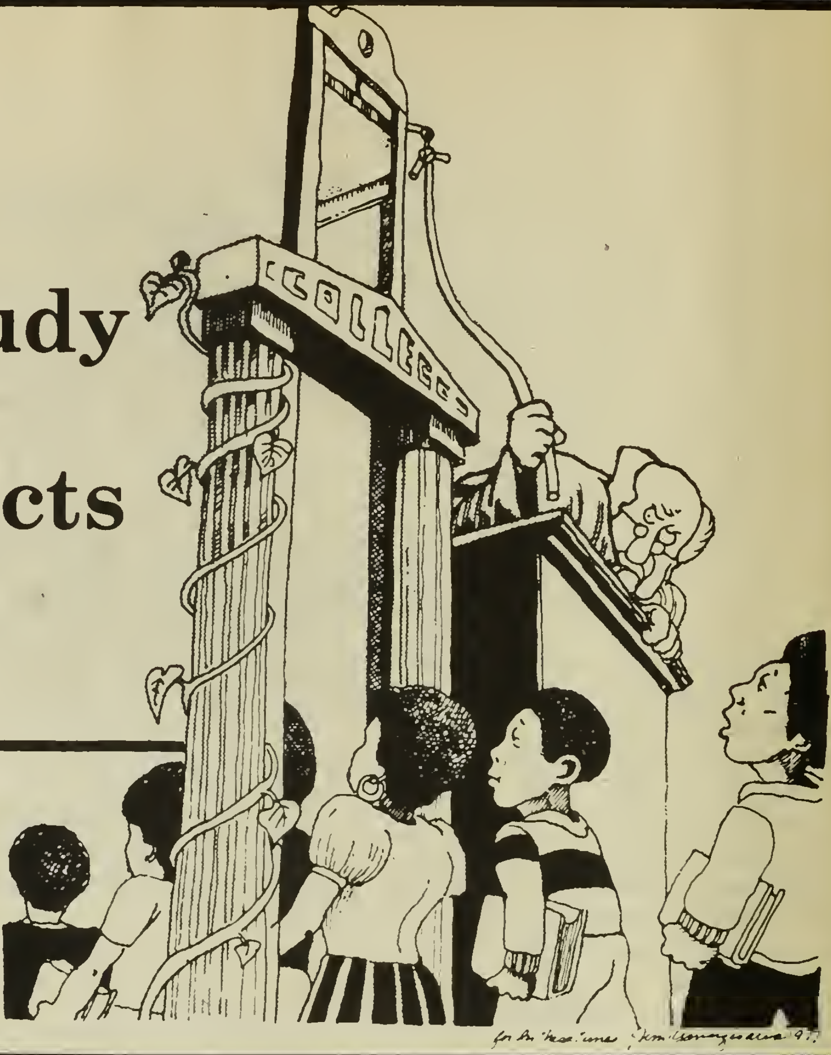
N.U.'S Attrition Study Finds Startling Facts



By Lisa Chapman

The problem of the attrition rate among black students is being dealt with by a special group of faculty and administrators — The Task Force on Black Student Attrition and Retention.

The task force is chaired by Ellen S. Jackson, Dean of Affirmative Action, and consists of 11 other black and white faculty and administrators.

The task force held 50 meetings over a one year period (July 1981 to June 1982). There were two open meetings with black students, interviews with black faculty and administrators and 32 other interviews with Vice Presidents, Deans and Department Heads.

The task force separated into four subcommittees to formulate and distribute surveys to students: black active and inactive; white active and inactive.

The survey concentrated on four major aspects of student life: recruitment and admissions; academic performance; support services; and cooperative education to discover the impact these specific areas may have on the black student at Northeastern.

An outside consultant was also appointed who conducted a study of black students at eight colleges and universities nationally and eight such institutions in the greater Boston area.

The task force was formed as a result of the fact that in 1981, the university graduated only 5% of other students. Most attrition occurs betwen freshman and sophomore years. If a black student makes it to the middler year, chances of graduating are much higher.

The faculty believes that the problems of black students can be grouped into three categories: academic skill deficiencies (verbal, writing, basic math, study and organization); social or personal background (family and financial problems); and specific shortcomings as students (lack of motivation and poor attendance).

Another problem contribution to the attrition rate is institutional racism, which is exemplified in:

*Lack of incentive to recruit and hire black faculty; once they get there it is difficult for them to earn tenure, further depleting the number of role models for black students.

*Black students, most of whom are economically disadvantaged find out too late, because of lack of information or financial assistance, that they cannot support their education.

*Black students can experience indifference or unfair treatment from white faculty especially in seeking outside academic help

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Why Go Greek?

By Renee Pina

Why do Black college students pledge Greek letter organizations? Some just want to belong, to be part of the gang. By pledging a Black Greek letter organization they can achieve. Others look for an identity, which a fraternity/sorority will offer. After students see what an organization stands for and has to offer: social-parties and community projects, they then decide fraternity/sorority life is what they desire and pledge.

A Black Greek letter organization is suppose to fulfill almost every need of a Black student — especially on a predominately white campus where their needs are being neglected.

At Northeastern University there are several Black Greek letter organizations for both men and women. Northeastern has four fraternities, IOTA PHI THETA, KAPPA ALPHA PSI, OMEGA PSI PHI, and PHI BETA SIGMA. There are also four sororities, ALPHA KAPPA ALPHA, DELTA SIGMA THETA, SIGMA BETA EPSILON, and ZETA PHI BETA.

Each organization has a different reason for being founded. Duane Corley, a member of IOTA PHI THETA FRATERNITY INC., says, "Our fraternity was founded because there was a need for Brothers to get together outside of white Greek fraternities." "IOTA PHI THETA FRATERNITY INC. offers social involvement, scholastic achievement, personal enjoyment and fulfillment for young Black men," said Corley.

KAPPA ALPHA PSI was founded in 1911 as a study group at the University of Indiana by ten young Black men, all of whom needed each other to survive at this all-white college campus. "While KAPPA ALPHA PSI has much to offer young Black men, KAPPA also looks at what young Black men can contribute to the organization," said Anthony Robinson. The fundamental purpose of KAPPA ALPHA PSI is achievement in every field of human endeavor. After members make their contributions to the organization, that is when KAPPA ALPHA PSI has something to offer. Tutorial Service, a credit union and various community service projects are offered by the organization. "In essence there are a lot of things that a young man can gain by joining our organization, but he has to be willing to make some significant contributions to the community himself and KAPPA ALPHA PSI on his way to reaping these benefits," said Robinson.

But there is also a Brotherhood that you don't find outside of a fraternal organization. "It is a good feeling to be able to say to another Black man that you love him as a Brother and friend, and that you would do anything in the world for him," said Robinson. "That is a kind of BOND that KAPPA embodies in its members."

OMEGA PSI PHI, founded in 1911 also, was established to help Black men unite. Under the principles of uplift (to help each other), scholarship (outstanding achievement), perseverance (ability to stick with involvements), Manhood (to help Blacks and mankind), OMEGA PSI PHI was founded. With these qualities in mind, four Black men began OMEGA PSI PHI at Howard University, an all Black university.

OMEGA PSI PHI offers an opportunity to get involved in numerous activities. They have talent shows, canned food drives, blood drives, scholarship programs and a senior citizen shuttle, all of which benefit the public.

PHI BETA SIGMA was founded in 1914 at Howard University because the Brothers felt there was a need for Black men to come together and do something for the communities in the Washington, D.C. area. PHI BETA SIGMA's main objectives are to establish academic excellence, brotherhood, scholarship and service amongst the members. PHI BETA SIGMA offer young men an opportunity to broaden their scope on life, a chance to work professionally, a sense of common purpose and community involvement.

The Urban League, National Boys Clubs of America, Hot Lunch Programs, United Negro College Funds, Tutorial

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Greek

Programs, and Financial Aid Programs are some of the fraternity's programs. "That is why our motto is culture for service, service for humanity," said Andre Bishop.

"As a Brotherhood, we are not a clique, we are individuals and everyone in our organization serves a specific purpose. When we come together, it is a positive working unit," said Bishop.

On the other side of the coin there are the sororities: ALPHA KAPPA ALPHA SORORITY INC. was founded to cultivate high scholastic standards and ethical morals among Black college women, and to serve mankind. ALPHA KAPPA ALPHA offers services to the community as well as college students. Examples of this are: an annual health seminar, Black History Quiz Bowl, Annual Greek Stepshow, scholarship fund and the Cleveland Job Corps.

Arethea M. Brown of ALPHA KAPPA ALPHA said, "Our organization promotes friendship among Black college women, which is an everlasting bond throughout life. Our organization works towards its motto — service to all mankind. This is seen through programs done on the local and national level."

DELTA SIGMA THETA, INC. was founded at Howard University, Washington, D.C. in 1913. Twenty-two young college women founded this organization which is pledged to serious endeavor and community service. "DELTA is a public service Sorority dedicated to a program of sharing membership skills and organizational services in the public interest," said Elayne Gomes. DELTA SIGMA THETA focuses on a Five Found Program Thrust consisting of Educational Development, Economic Development, Housing and Urban Development and Mental Health.

Iota Chapter of DELTA SIGMA THETA was the first Black sorority in the Boston area. Iota Chapter has ventured into various public service projects. "Some of our projects are the Eunice Shriner Center Fund Raising Campaign, the Annual Black Organization Day, and Volunteer work at the Prospect Street Nursing Home."

SIGMA BETA EPSILON was founded by six young enthusiastic women, majoring in engineering or relating fields, on the Northeastern University campus. SIGMA BETA EPSILON is the newest sorority to Northeastern's campus. "The purpose was to bring women together so that we can advance our academics, secure our career and at the same time have a good social life through college and throughout our careers," said Ivy White.

SIGMA BETA EPSILON has more to offer to women in engineering that any other existing sorority. "It is a challenge to be an Engineer and there are many obstacles that we will run into. We have concluded that by coming together we can make the path to success easier for ourselves and especially for future young women entering into our technical world," she said.

"As a sorority we can try to stimulate more interest among young women to study engineering, as well as a chance to advance academics and to creatively use knowledge in the community and technical world."

Northeastern not only has fraternities but still has another alternative:

Many people have considered GROOVE PHI GROOVE SOCIAL FELLOWSHIP INC. as inferior to Black fraternity men of college campuses.

GROOVE PHI GROOVE SOCIAL FELLOWSHIP INC. is a social organization founded 1962 at Morgan State College; when 14 Brothers said "Why Greek? We should Groove." "We should be Black." The 14 founding fathers started GROOVE PHI GROOVE because they did not like the atmosphere of the 60s, prejudices among Black fraternities and sororities. For example, they had paperbag parties. In order to pledge a Black fraternity, your complexion had to be lighter than a brown paperbag. In seeing this state of confusion, 14 Brothers started GROOVE PHI GROOVE.

GROOVE PHI GROOVE promotes education, leadership, unity, brotherhood, strength, behavioral organization, individuality and purity amongst Black men. As well as promoting the above, they are also striving towards getting Black people to understand their history and true heritage.

GROOVE PHI GROOVE does not belittle fraternities'/sororities' philosophy; however, they feel fraternities/sororities are forgetting they are Black men and women promoting Blackness.

Why then does GROOVE PHI GROOVE have the "PHI" in its name. "To show that a glass is dirty you must get a clean glass to compare it with. In other words GROOVE PHI GROOVE had to form a name that identified them with the Greeks but showed them that they were wrong," said Gregory Martin. "Inspite of all this, GROOVE PHI GROOVE's name has no real meaning; it is a reminding force to all Blacks to be themselves and to stop taking things from others," said Martin.

'Support System' Can Combat Attrition

By Lisa Chapman

The urban environment is a key factor in bringing black students to Northeastern, but there are various problems in keeping them here, according to several faculty members who are working to help improve the attrition rate among black students.

Keith Motely, Assistant Dean of Multi-Cultural Students and Director of Minority Students Affairs, feels that the urban setting attracts students to Northeastern, since most of them come from an environment similar to that of Northeastern, but factors such as adjustment and lack of communication contribute to the attrition rate.

"There is an integral black professional support system", Dean Motely said, and the students must communicate their needs to these people in order for them to be an effective instrument in helping students.

Vernon Carraway, a counselor at the African-American Institute, also feels that adjustment plays an important role in keeping black students at Northeastern University and that the African-American Institute and the Peer Counselor Program is designed to help students adjust both academically and socially.

"There needs to be a Peer Counselor Program for upperclassmen", Carraway said, noting that the present is only for freshmen.

Along with social and academic adjustment comes the problem of finances. With an annual tuition of more than $8,000 most black students have difficulty meeting expenses.

Ella Robertson, a financial aid advisor, feels that money is a factor in the attrition rate, but that lack of concern from students contributes to the problem a great deal. According to Robertson, students neglect to turn in financial aid applications on time and don't realize that there is an obligation on the student's part to help meet costs by funds from a part-time job, work study or co-op.

These are just some of the factors that contribute to the attrition rate. In response to that, there is a special task force made up of faculty and administrators to find a solution to this problem.

Kappa's Tutor in Cambridge

By Chrisena Coleman

The local chapter of Kappa Alpha Psi, a national fraternity for Black college men, assembled a tutorial program for children in Cambridge.

Everton Campbell, program director of Chi Chapter, and Rosemary Turner, a member of Western Avenue Baptist Church, instituted the program as a community service project for the fraternity.

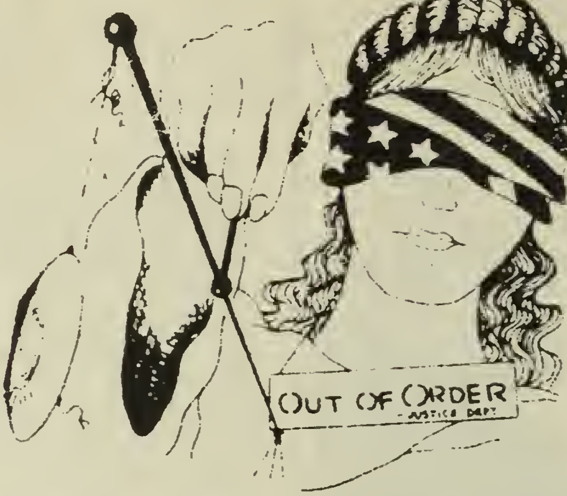
The program offers assistance in English, history, math, and science to students from elementary school through the high school level. It meets Monday through Thursday at the Western Avenue Baptist Church and 20 youths attend.

These youths bring homework and other assignments that trouble them; the members of the fraternity and their sweethearts act as tutors. Ericka Rogers, an 11-year-old sixth grader said, "Yes, my work has gotten better and I like my tutor." A few minutes later she smiled and said, "But I don't think I would come here if I weren't forced."

"The program got off to a slow start but with time it will grow," said Ms. Turner, who was motivated to start the program with help from her pastor. The program is designed to help youths focus on the destination of their lives.

Everton Campbell, the program director, said, "We (the fraternity) were interested in helping minority students, in public schools, because they lack ambition and motivation to achieve scholastically." Because the fraternity encourages honorable achievement in every field of human endeavor, the brotherhood of Kappa Alpha Psi, Chi Chapter, felt obligated to help the youths. "After all, they are the future," said Campbell.

FREE NATE ATKINS



Somewhere between the evening of Sunday, April 27, and the morning of Thursday, May 1, 1980, Kathalyn Davidson and William Coleman were brutally murdered. Nate Atkins, a black man, is currently serving two consecutive life sentences for these crimes with no chance of parole. At the time of the murders, Nate was a full-time student in good standing at U. Mass/Boston and was living with his wife and two children. His trial was a miscarriage of justice.

Although Prosecutor Robert Banks produced 24 witnesses, the State's case rested primarily on the testimony of a single person, one Linda "Sam" Mueller, a self-confessed participant in the murders, who was herself the chief suspect in the case before agreeing to testify for the prosecution. The prosecution also played to the racial prejudices of the all-white Norfolk County jury in emphasizing Nate's relationships with white women. After a two week trial riddled with hours of conflicting testimony and a disturbing lack of concrete evidence, the jury deliberated for less than two hours before delivering its verdict.

The Supreme Judicial Court of Massachusetts has denied an appeal based largely on procedural irregularities in Nate's trial. But we are not giving up. We feel that the lack of concrete evidence in the original trial is a far more compelling reason for granting a new trial. We are in the process of documenting these more substantive issues in order to present Norfolk County Superior Court with a motion for a new trial which will be impossible to deny.

Lack of Evidence

A short review of the district Attorney's case against Nate is revealing in its lack of concrete evidence:

No Weapon:
Bill Coleman was stabbed seven times but the State never produced the weapon that was used, even though Nate's apartment was thoroughly searched.

No Fingerprints:
The State never found any of Nate's fingerprints on either victim's clothing or anywhere in the apartment, where the bodies were found.

No Motive:
While the State tried to build their case around an attempt on Nate's part to lure Kathy Davidson into prostitution, even Prosecutor Banks, himself, described this motive as "clouded."

Unreliable Eyewitnesses

During the police investigation which led to Nate's indictment, Linda Mueller was identified as the murderer. A woman named Angelina Andrade (a.k.a. Debbie LaRosa) told Brookline Police that Linda Mueller had confessed to her in conversation about committing the two murders without mentioning any involvement on the part of Nate. The official Brookline Police report of this conversation reads as folows:

> When Angie got ot the apartment, she stated that Linda was hysterical and crying. She said that she had not slept for three days. When Angie asked why, she stated that she would not believe but that she had killed someone. When asked why and how she said that a supposed best friend of her ex-husband's, who lived in Brookline, had been threatening her. He had threatened to take her children away from her and to have her put away. she said that she just went crazy and took a knife and stabbed this person in the back. He fell to the floor. Just then, his girlfriend walked in and she strangled her. She then went back to the male and strangled him, as he was not dead yet. She said that she used a yellow cloth on the girl and then used the same type of cloth on the male to make people think some type of mad man had done it . . . There was no mention of anyone else being involved during the conversation that Angie had with Linda.

At the request of Brookline Police, Angie Andrade submittd to and passed a polygraph test concerning her story, on Monday, May 19, 1980. A report of this test was sent to Prosecutor Banks. Two days later Angie Andrade was severely beaten. As her attacker was leaving the scene, he flashed a switch blade, according to a Brookline Police report of the incident, and said "I'll kill you, bitch, if you ever say anything." Angelina Andrade's testimony was never given to the Grand Jury that indicted Nate on June 10, 1980.

Promises and Inducements

Needless to say, Linda Mueller's conversation with Angie Andrade was not the version of the murders that she delivered in court. Mueller's court testimony painted Nate as a wild Mansonesque murderer given to celebrating rituals of death. In exchange for this performance, Linda Mueller, according to her

own testimony, was granted protection, a new identity, relocation at the State's expense, and a promise of immunity from the prosecution.

Police Misconduct and Coercion

In addition to these promises and inducements, there is also some evidence which suggests that Linda Mueller was coerced by police into giving testimony which implicated Nate. According to courtroom testimony given by witness Barbara Ann Davis:

> *"Right after Linda had been picked up by the police . . . she was scared and nervous and she came back talking to me and saying they were trying to get her to tell them things and she says, 'All I can say is that Nate didn't do it.' "*

Linda Mueller had good reason to be scared. She had recently been arrested in Providence, Rhode Island for prostitution and for carrying a concealed weapon. Barbara Davis told the jury that Mueller said to her that — "She went out on a date and the date went off on her and she stabbed him," and after that, "the man died." Elsewhere in hertestimony Barbara Davis stated that Mueller "said it was all right because the police told her if she tells them the truth, that Nate did it, that they would fix the thing in Rhode Island for her."

This combination of promises and coercion must be taken into account in evaluating the reliability of Linda Mueller's story. According to her own testimony, she never said anything to anyone which implicated Nate until the day before she testified in front of the Grand Jury on June 2, 1980 — more than a month after the murders were committed. Quite to the contrary, on a number of occasions prior to June 2, which are officially documented, Linda Mueller stated precisely the opposite — "That he (Nate Atkins) didn't do anything."

Atmosphere of Racism

The lack of convincing evidence in the State's case against Nate is certainly enough to give one pause. Of equal concern is the fact that the proceedings were conducted in an atmosphere of clear and systematic racial bias. From the development of the Prosecutor's strategy to the actual reportage of the trial, one is forced to wonder whether there wasn't some agenda operating whose purpose was other than to bring guilty parties to justice.

Opening Argument

In an attempt to build credibility for the notion that the motive in these killings was an attempt to lure Kathy Davidson into prostitution, Prosecutor Banks earlier characerized Nate as a "pimp."

Media Coverage

An article in the *Herald American* which appeared on the first day of the trial not only reinforced this characterization but also opened Nate's past to public scrutiny. This particular article was sufficiently inflammatory that each juror was interviewed individually to determine whether it would bias their action. Because of news coverage like this, the jury had to be sequestered.

Wanted Poster

The wanted poster which was issued for Nate's arrest described him, among other things, as a "pimp" and a fundraiser for "Communist workers and Black Muslim causes." Nate has never been charged with, let alone convicted of, anything related to pimping. Fundraising is not an illegal activity.

24 Witnesses

The State produced twenty-four witnesses even though there was only one person who could link Nate directly to the crimes. Much of their testimony established two basic patterns — that Nate left the area after the murders, a fact which Nate himself freely admitted, and that a Black man was involved with many white women. This latter pattern may have had the subtle but powerful effect of playing on the racial prejudices of the jury.

All White Jury

The Dedham Superior Court jury which heard Nate's case was an all white group of suburbanites, hardly a group of his peers. It was often the case that Nate and his lawyer were the only two Black faces in the courtroom. One has to wonder whether this context didn't affect the outcome of the trial. It seems very odd that in a case with such ambiguities and complexities, a jury would be able to return two guilty verdicts with less than two hours of deliberation.

Conclusion

It is clear that the trial of Nate Atkins at least raises questions of reasonable doubt. It is clear that Prosecutor Robert Banks has not

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Advisory Board Formed

By Lisa Chapman

The Minority Student Advisory Board is a new student organization on campus. This group of students was assembled by Keith Motley to assist him in the functions of his office.

Motley feels that "students should have a voice in decision-making" and sees the student board as a way of making that happen. He picked students he felt were black role models on campus.

The student board assists Keith Motley in formulating workshops, newsletters, dispensing information to students — any programs to help retain black freshman.

"Students have a responsibility to stay on top of issues pertinent to black students," Motley said, adding that he would like to see the board become self-supportive, contributing their own ideas, as well as being a sounding board for his ideas as to the functions and directions of his office.

Elayne Gomes, a senior majoring in management, is a member of the board and feels it is going to be a strong voice in decision-making once it develops.

"It's hard now because the program is new," Gomes said, adding that one of the aims of the council is to get students more actively involved.

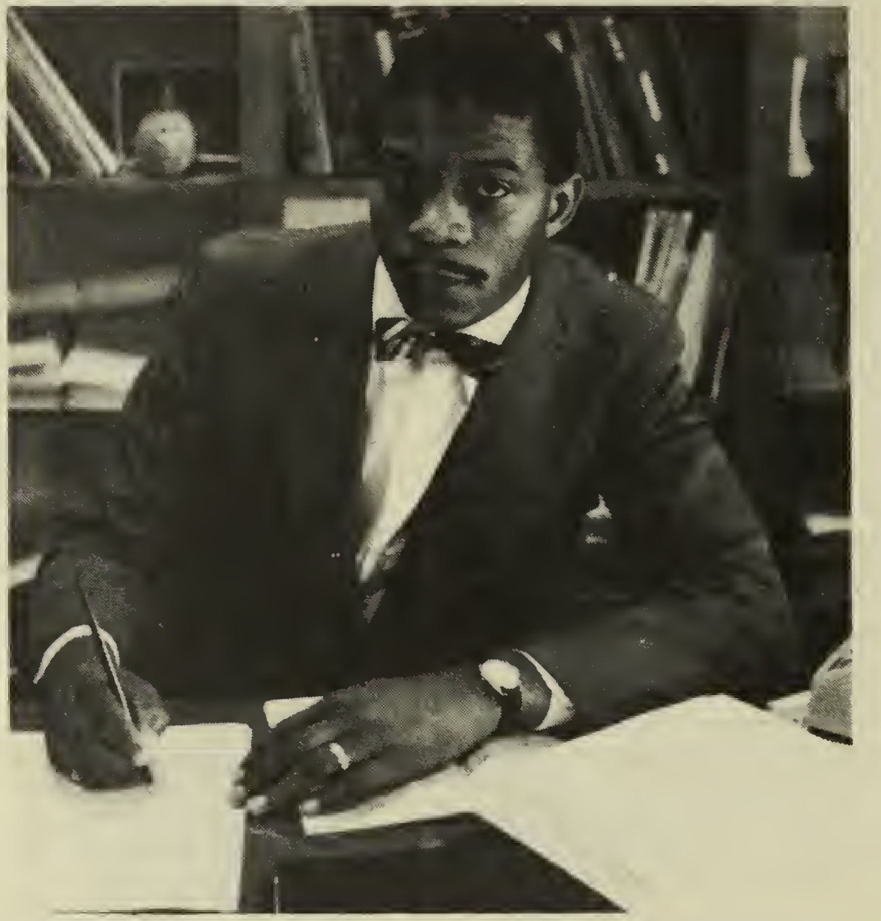
She pointed out that the council is working on ways to get more money for students (financial aid, book vouchers, scholarships) and is working on a phone-a-thon to get contributions from black alumni.

Gomes feels that the student board will have achieved its goal if it can help retain black students.

Everton Campbell, a senior majoring in criminal justice, is also a member of the board and feels it is going to get students more actively involved in decision-making.

"I see one of the goals of the council is having students have power in decisions on issues such as financial aid," Campbell said.

Campbell feels that a problem of the board will be support from the administration and students, but adds that as the board grows, "it's credibility will become stronger."



Dean Keith Motley

Future Black Lawyers Unite

By Lisa Chapman

For Black students interested in a career in law, there is a new organization to aid and inform students about the field.

Angelita DeSilva, a junior majoring in public administration, founded Future Black Lawyers Society (FBLS), in hopes of unifying students interested in going to law school.

"Students need an informative network to assist them in the difficult task of applying to law school," DeSilva said. "There also needs to be unity among students in the field," she added, noting that engineering students have BESS and business students have NUBBSS. DeSilva feels there is a need for more Black academic organizations on campus.

The Black American Law Student Assoc. (BALSA) is helping FBLS organize. There are 30 active members and meetings are once a month, including a guest speaker.

FBLS is planning a workshop to aid students in the rigors of law school admissions and the necessary steps needed to apply.

For more information on Future Black Lawyers Society, contact Angelita DeSilva at 437-3588.

Racial Tenions Growing in U.S.

By John E. Jacob

The violent outbreaks in the Miami ghetto of Overtown at the end of the year provide a clear signal that America's racial tensions are growing, the result of the strains of the Depression, the mood of meanness blanketing the country, and the heritage of racial oppression and broken promises.

It was interesting to see how a lot of the media coverage reflected the causes of the disorder in Overtown. The emphasis was on rampaging youths rather than on the factors that alienate them from society. There was more concern about whether the Orange Bowl parade would go off as scheduled than on the misery and hardship of Miami's black poor.

Sure, there were attempts to deal with problems such as the astronomical unemployment rates afflicting blacks. But little errort was made to show how many of the urban poor are trapped in a desperate situation with no help on the horizon.

With federal jobs, food and other survival programs cut mercilessly and a general atmosphere hostile to their needs it is a small wonder why the urban minority poor often feel and act as if they had no stake in our society.

That does not condone rioting or violence, but we as a nation should not be about the business of justifying or condemning at a time when understanding causes and correcting inequities should be paramount national concerns.

Instead of a concerted national attack on urban social problems, there is the steady and damaging withdrawal from them. Instead of a national urban policy, we've got a New Federalism that would dump the cities.

Not only is the federal government cutting its urban programs heavily, but cities are slicing services themselves. A recent survey by the National League of Cities indicates that localities will not replace lost federal money.

Caught in a fiscal bind of their own, cities are raising taxes and fees and cutting services. The biggest losers are their poor citizens, whose municipal hospitals and libraries and social service centers are closed down first.

Lacking the kind of political clout that often preserves middle class programs, the poor lose crucial local services while at the same time their federal programs are cut back.

What makes it all worse is the fact that these cuts take place in an atmosphere of steadily growing hostility that encourages the next round of cuts.

Racial intolerance has once again become a serious problem. Suddenly, it has become respectable to be bigoted. People who kept their racist attitudes under wraps now trot them out without fear of being challenged.

A bipartisan California state commission recently issued a report that painted an alarming picture of the state of our deteriorating race relations. While it dealt only with that state, its conclusions apply across the board.

For example, it said "In some communities, racial and religious violence is almost a way of life, a routine of daily harassment and fear that is deeply rooted in local cultures and institutions."

In effect, the report is saying that racism is alive and well in America in the 1980's, almost twenty years after the civil rights revolution that brought limited gains but stopped far short of ending racism.

With hindsight, we can now see that racism didn't die in the sixties, it just went underground and is now oozing back into respectability. Most disturbing is its emergence in the institutions that should be most immune from it.

As the California report stated: "The level of frustration, alienation, and mistrust in many minority communities, especially over perceptions of unequal treatment by public officials, is disturbingly high."

We as a nation have to take seriously the responsibility of creating a society that is fair and equitable and free from the poison of racism. We cannot afford to take the self-destructive path of excluding those who must be included if our society is to survive.

Black is The Color Of My T.V. Tube

By Chrisena A. Coleman

Gil Noble's autobiography, *Black Is The Color Of My TV Tube,* is an excellent book that gives the reader a chronological account of his career in the field of journalism. The book also examines the origin of Blacks and their roles in the media.

He began his journalism career at WLIB, a small radio station in Harlem, and is presently working for WABC-TV in New York. At WABC-TV, his positions include: news correspondent, weekend anchorman, producer and host of *Like It Is*, a Black-oriented program.

Like It Is is the first and longest running Black-oriented show on television. It is aired every Sunday afternoon in the New York viewing area. The show examines the problems faced by minority people (world wide), interviews prominent people, and introduces points in history from the view of the minority. This show uses a magazine format whereby each week the discussion deals with more than one subject. However, there have been times when the program was devoted to one subject.

Noble attributes his success as a journalist to the struggle of Black people. This is evident throughout the book as Noble makes references to many Black leaders. He speaks highly of Malcolm X (El Hajj Malik El Shabazz), a spokesman for the Nation of Islam. Shabazz influenced Noble a great deal; it was his philosophy, (Blacks have to work twice as hard as whites in order to succeed) that Noble kept in mind.

On the whole, the book was well-organized. Noble gives examples and descriptions which make the book come to life. The reader can almost see what's being discussed. There are no signs of vagueness in this book.

The book does not have many weaknesses in style. However, the content of the book could make a non-Black reader feel uncomfortable. Noble brings out many points about the television industry that demonstrates the exploitation of Blacks. At the end of the book, he included this passage:

> "Because of my criticism of the TV industry, readers may presume that I have no respect for any white individuals, especially those of the media. This is not so. My criticism still stands; nevertheless, I continue to work in the TV industry. This would not be possible unless some executive saw validity in my contributions. It is only fair that I make this point."

Noble gives the minority's view of the media in this book. He suggests that Blacks entering the field should have a good history background, good vocabulary, and a sense of self-assurance. Noble also stresses that one should remember that she/he is Black first! Being aware of that, one can mold feelings and overlook racial bias and discrimination that the television industry forces Blacks to face.

REVIEW

Eddie Murphy Live At The Dice

By Chrisena A. Coleman

When Eddie Murphy, star of the television show, Saturday Night Live, appeared at The Paradise Theatre last November, he was fantastic. Murphy walked onto the stage wearing a black leather suit that made females holler. The audience received him very well; they applauded for four to five minutes.

Eddie Murphy gave them their money's worth. The show got off to an unpredicted start when a woman screamed out, "Hey Eddie, why do you have on those red boots?" He answered, "Because I'm rich and I can wear what I damn please!" The audience rolled, Murphy had to ask, them to please be quiet.

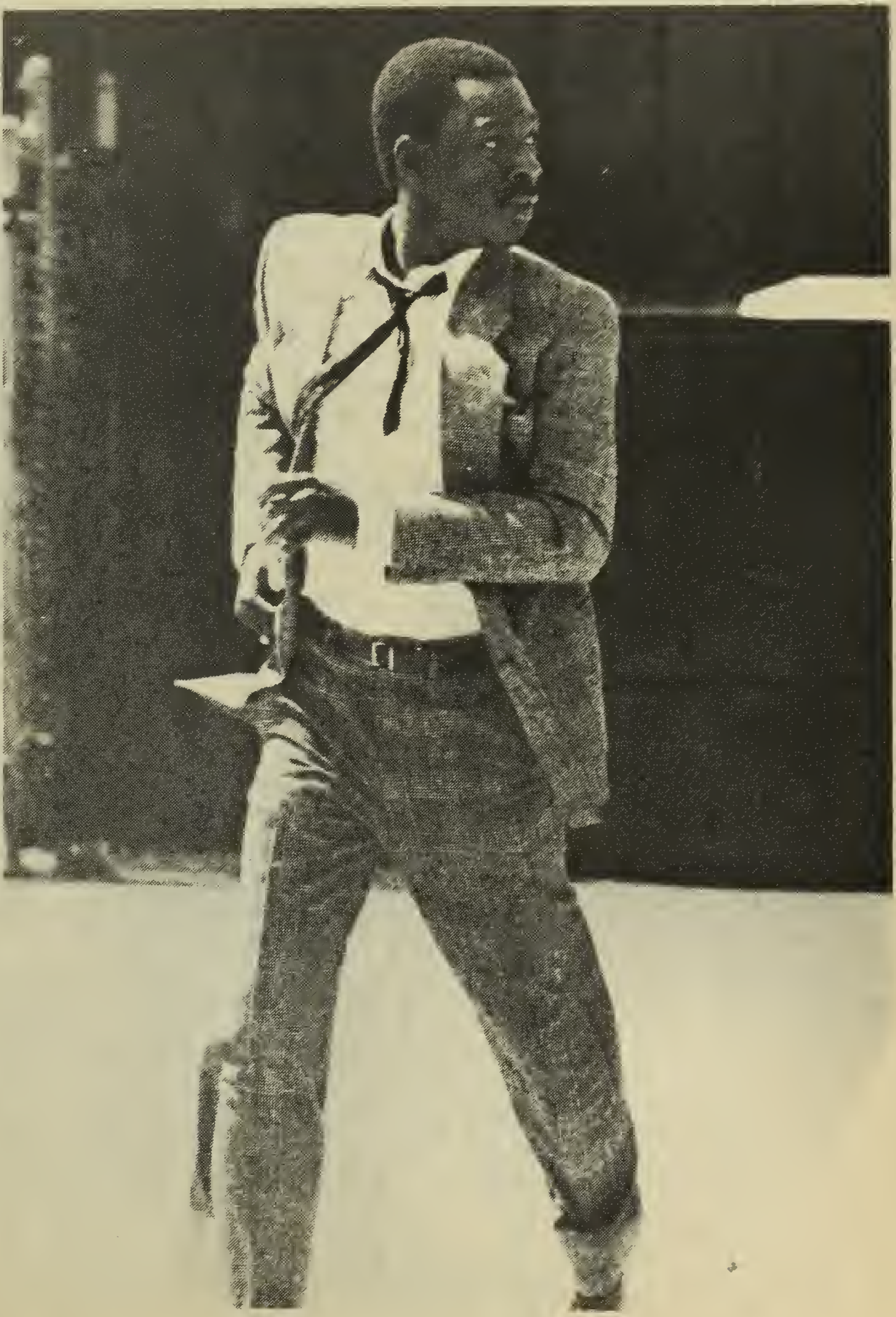
At one point in his act he made jokes about homosexuals. Murphy made a special reference to Rex Reed. He said that the only movies that he goes to see are the ones that Reed dislikes.

Murphy recently starred in his first movie, 48 HRS., with Nick Nolte. The movie was so-so but Murphy was hilarious. He played Reggie Hammond, a convict that was released from jail to help a macho-super cop track down a blood thirsty criminal.

Murphy was amusing and kept the audience laughing. His facial expressions, vile language, and wit turned what could have been a disaster into a box-office success.

In both appearances, Murphy was rude, vulgar, and at his best. He is as intelligent as he is funny. After his show at The Paradise Theatre, Murphy was asked how long he planned to stay with the cast of Saturday Night Live.

"Forever, if my salaray is increased drastically!", said Murphy. He then added, "So if you see me on the show next season you can say EDDIE MURPHY IS MAKING BIG MONEY!!"



students *con't*

which can result in acadenic deficiencies for the student.

*Too little networking of student support services.

*Few university-sponsored social and cultural events which appeal to black as well as white students.

To give an indication of the seriousness of the black attrition rate, here are some statistics from the report submitted by the task force. The data time span is from Fall 1976 to Winter 1981.

In 1977 (class of 1982), there were 276 black students admitted. They were 6.6% of the class (4199 members in the class). At the time the data was published, there were only 69 students enrolled. The attrition percentage (as of 2/11/81) was 75%.

In order to help combat the attrition rate, the task force has come up with a list of recommendations for recruitment and admissions; support services (academic, financial, social/cultural); cooperative education; and general aspects within the university. They have outlined the action that should be taken, who is responsible for the action and an implementation date suggested for the particular action.

**All information was taken from the report submitted to President Kenneth Ryder by the task force. The report is entitled: The Black Student at Norhteastern University.*

Atkins con't

proven Nate Atkins guilty of these crimes. It is clear that there has been a miscarriage of justice. We are working to get Nate Atkins a new trial. We need your help.

Right now we need people to help spread the word about Nate's case and we need people to help us raise funds. At the moment, we are in the process of raising an estimated $3,000 to cover such expenses as private investigators, and basic printing and mailing costs. Here are some of the ways you can contribute:

- Donate $5, $10, $15, $25, or $50. (make checks payable to Susan Atkins at the address below)

- Offer your home or apartment for a fundraising event.

- Help organize a fundraising event elsewhere.

If you can help in any of these ways or if you are interested in more information, please call or write:

Nate Atkins Defense Committee
P.O.Box 897
Cathedral Station
Boston, MA 02118
(617) 437-0291

The Greek Show 83′

Photo's ☞

IOTA PHI THE
O'

POETRY

I,
am a poem.

READ ME,
. . . slowly.

Study each
verse
each line
each work,

with care.
carefully,
. . . for meaning . . .

I,
am a poem.

FEEL
my RHYTHM.

calm,
yet PULSATING.

Uncover
my mystery . . .

. . . a truth . . .

so obvious,
yet
VERY ELUSIVE.

Once you THINK
you have finished reading me,
THINK
AGAIN.

You must understand that
with each reading,
comes
a deeper meaning and a clearer
understanding of a
HAPPINESS
that can be yours . . .

Understanding is the key
so spend some time on me.

Michael H. Jones-Bey

America, the land of the brave and the home of the free...
with liberty and justice for all.

Where our presiding president is fighting for human right abroad.
and for democracy for every country except here at home.

Where democracy takes a turn into imperialism for which the game
of Robin Hood is played but in a different way.

Where your culture is dismantled and put in neat tightly covered
jars to be doled out, if and when they have seen fit to do so.

Where freedom of speech, religion, and press is allowed, but only
if you say the right things. If you don't play the tune of the
piper then you will play his revenge.

Where freedom is seen though rose-colored glasses but slavery
still exist only the chains are now invisible.

Where white is right, good and clean while black get back, evil and
bad.

Where oppression dominates in the capitalist state, making exploration
legal, justifiable and respected.

Where justice is for those who can pay it, and money is the ruler
over life.

Where slums and ghettos, and barrios are places where people call their homes.

Where rats, roaches, bugs, disease, starvation, dope, cold and
the dark are the playmates of many children.

Where executions are carried out daily with the blessings and
permission from our lords and masters.

Where dehumanization and stupidity makes one superior.

Where millions of men, women, and children are locked up in
the hell holes called prison to keep America safe and beautiful.

Where sex, race, ethnic background, religion determines your
status, wealth, lifestyle, and position in life.

All in America, the land of the imprisoned and the home of
the terrified...with liberties and justice are for those
who can afford it.

sharon v jones

BLACK WOMAN

Beautiful, Black and Proud,
I know you've struggled to be free
Soon it will be all over,
'Cause that's the way it's meant ot be.

As you take your place in history books,
in front of the greatest of men.
I'll admire your pretty picture
and read about you, again and again.

I love you black woman,
for all you've given me,
strength, courage, wisdom, understanding,
peace and serenity.

Although I may not always show it
Because of all my foolish pride.
I respect and honor you,
and I'll stand by your side.

Sometimes I may say things
that seem so out of place,
forgetting you're my sister
and the mother of my race.

We may yell, curse, scream, and holler,
fight each other too.
But we have so much in common,
after all that we've been through.

As I fight to earn what's ours
against this racist town,
we'll win only if you pick me-up,
after I get knocked down.

If only I were in a place,
where I could stand and be strong.
Then you could see me for who I am,
'Cause what you see now is wrong.

And as you continue your daily struggle,
For our very existence on this earth.
Think about me black woman,
accepting my love for what it's worth.

For it is only when we unite,
that we can break American bars,
And enjoy a stroll toward heaven,
taking our place among the stars . . .

Tyrone A. Quinn

EMOCIONANTE

Love is not a promise. Love is not a weapon. Love is not infallible.

Love is not all-knowing. Love is not insensitive. Love is not

self-perpetuating . . .

I know what Love is not.

But when I look at you,

I want to know what

LOVE IS.

Pauletta A. Sweeney

THE OTHER WOMAN

There is a definite,
threat.
BEWARE!
To you and me,
what used to be
may no longer be

Because I have discovered
another woman.

It is quite a shame,
the two of you have so much in common.
And the same.
As a matter of fact
even the same name.

This woman, however,
appears very different than
the lady I met
on the 27th of May this year.
(Although) Me and this woman are not very close,
and with you (the lady from the 27th) I'm very near,
near in terms of what we were
willing to give as well as expect out of a relationship,
there is something that you must hear.

This woman . . . . . . THE OTHER WOMAN . . .
She is . . . YOU
She's the side of you
That I never knew!

J. B.

WHAT I KNEAD?

Life is bitter . . .
I knead a little sugar in my bowl.
Life is empty . . .
I knead a little hot dog for my roll.
Life is cheap.
I knead a little money in my pocket.
The world is blind.
I need a little light in that socket.
'Cause it's dark down here.

A. D. Robinson, Jr.

Yesterday was here but now it's gone.
Today has come and it has been just another day.
Tomorrow will soon arrive and bigger and better things will happen.
And may I have the chance to combine the Yesterday's, Today's and
Tomorrow's-----
So that my life might become complete.

Alison V. Bryant

RAINBOW PEOPLE

Multi-coloured rings of joy,
Dancing through stifled air.
Entwined in a relentless ballad.
Every color of the spectrum,
Is in on the masquerade----
Nothing taken for granted
And no promises made.

A. D. Robinson, Jr.

TEARS

Waterfalls
  raindrops
Storming down a face.
Ever cry
  a storm?
Over a SOMEONE . . .
    A someone who once mattered.
Ever felt
  a laugh
    in the mist of a *sea*
Ever understood
  while caring, loving, needing,
    SOMEONE.
You cry —
  an OCEAN?

By Sharon McClain

A CRIME AGAINST HUMANITY

AN OLD POEM WITH A NEW PLACE IN MY HEART

He's leaving
And I don't know why
I'm grieving
But don't want to cry
Wonder if he knows how much I really care
Wonder if he'll think of me when I'm not there
He's leaving
I don't know why
I'm grieving
But I'm not gonna cry
I don't wear love on my shoulder
But that doesn't make this burning fire
grow any colder
Lord, do you know how I love him?
If he knew
He'd know too much
I'm losing what I never had to touch
I'm a fool
I played the game of "feeling for" and lost
And now with a heavy heart I pay the cost
Of course I knew it could never be
that my loving him made him love me
He's leaving
And I know why
And sure as hell I'm gonna cry.

Pauletta A. Sweeney

Justice is for those who can afford it
Used as a tool to keep you in your place
Seen through many eyes as oppression
The truth is often hidden
Intentionally, deliberately misused
completely out dated
Easily abused

Sharon V. Jones

PAINT A PICTURE

Paint yourself a picture
of what you want see
then carry on, step by step
so persistently
Color yourself a world
So rich and full of love
together walking hand in hand
like the children from up above
We all were given a purpose
and goals we must achieve
though man will oppose you
you must make them all believe
so paint a picture vividly
Don't turn back when times get rough
Because no great beings ever achieve
Unless they get tough.

CRAIG

DAY BEFORE YESTERDAY

Day
  before yesterday
    I had it all together.
I saw me
  even liked and loved me
I found solace in just being me.
I didn't need no
Negro touchin me
  holdin me
  kissin me
  pullin on me.
I was baskin in my own sunlight,
    dancin in my joyous and radiant rays.
And there you were tryin to cut into my rays,
    shade my light.
Yet today I ain't wallowin in me
    I'm kinda lonely,
    Really lonely.
I need
  YOU.
I want
  YOU.
I want to
I need to
  Touch you
  Kiss you
  Hold you
  Pull on YOU.
But you ain't here.
Next time there is a day before yesterday
  I'll share.

By Sharon McClain

BLACK IS

Black
mail
list
ball
moods
Black is evil they say
black is bad they say
Negative words and meanings are attached to the
color of my race.
These are their
WHITE LIES.
For everything
rare and beautiful is black.
Black
pearls
swans
people, so rare,
so beautiful. . . . .

By Sharon McClain

"Black Man break free of the Sucking, Mutherfucking White egg" .Artist Proof 4.7.74 Pan African Artist, Dana C. Chandler Jr. (Akin Duro)

I'm crazy about someone
that already has someone
to take care of him

I'm crazy about someone
that I would like to hold
that I would like to love

I'm crazy about someone
that when he's down
I'm down, when he's feeling
good, I'm feeling good

I want to hold him, love him,
kiss him, fulfill his needs
to be his woman

I know that it'll never happen
He's already taken by someone
who does these things for him

So now I'll just sit back and dream
what will never ever be
cause I'm crazy about someone
that already has someone.

sharon v jones

DELIGHT

Mmmmm. Sensual.
Eyes smouldering:
Your inner fires holding secrets beyond expression.
Mmmmm. Sensual.
Deep rich honey-brown sweet
With a shiny black licorice twist crown
Ooooo. So honey-brown.
Spicy smile, Slender walk.
Brassy muscles, Gentle talk.
Mmmmm. Sensual.
Sweet Expectations.
Burning Sensations.
Sensual Man,
soulfully suggestive;
streamline like a panther;
You've got to be the answer
to my mood.
Mmmmm.
curvy Lips.
Mouthwatering sighs.
Speak to me Mmmmm
with sassy eyes!

Pauletta A. Sweeney

Reflections

by Tyrone Quinn

Reflections of beautiful Black people
who used their intelligence and mind.
to help the pharoahs built pyramids
and created the Nile to shine.

Reflections of a shinning continent
whose people worshipped love and devotion.
But the devil forced them into bondage
so they were dragged across the ocean.

Reflections of past distant nights
when sharp whips and chains were used.
Images of genuine Black flesh
about to be cut-up and abused.

Reflections of ebony emperors
who were eager to stand and fight
those who would ambush the overseerer
and run off into the night.

Reflections of an African queen
whose body was enslaved and raped
but whose pride and self-determination
became stronger before she escaped.

But down throughout the years
that strength was diluted with greed
so todays descendants don't realize
they have actually never been freed.

Kidnapped by a foreign country
and shaded from the African heat
they were stripped of their unique culture
and held prisoners in the street.

Under the name of democracy
the Klu Klux Klan was expected,
to uphold the American flag
and the inequality it reflected.

Blinded by the shinning racism
which created poverty, ghettoes and slums,
they were lynched by the thousands
and left deft to the African drums.

Yet because of brand new laws
which came in a changing time,
the chains of slavery took the form
of disco, drugs and wine.

Manipulation, education, exploitation,
were applied so they could not understand
that they were once Kings and Queens
who were stolen from a distant land.

But reflections are of whats to come
for a people no longer in need,
once they come to realize
they have actually never been freed...

BROTHERS OF THE CONGO

Oh, brothers of the Congo . . .
Let your sweet voices be heard!
Sound out loud and clear . . .
Call the women near,
Oh, brothers of the congo.
Your song is sweet and true,
And your dance erotic and
Full of the beauty that stems from
Deep within you.
Sing, Dance, but Call the
Women near.
Yes, call the women near,
For they carry your future
Within their wombs.
And they hold the key to
your existence . . .
Yes, call our women to your
Side oh brothers of the Congo.
And sing your song long and
Proud and dance your dance
Oh mighty warriors who hold
Your women dear . . .

KAJE '82

OASIS

Of all the places - I could go
To my LOVE OASIS - is the only place I know.

My source of endless warmth, inspiration, and affection
After 20 years of searching . . . I have found perfection.

My soul is burn - ing on fire
Burning hot, with desire.

Take me to my LOVE OASIS in the heat of the night
For it cools and soothes and makes me feel alright.

Although, "there may be others"
At least so say a few brothers,
And "what I need can be gotten from another source,"
I simply laugh in their faces and say, but of course . . .

Of all the places - I could go
To my LOVE OASIS - is the only place I know.

My OASIS is not a fading mirage nor a love fantasy,
But it is . . . an ever flowing graceful gift of love reality.

If I were to glance into the LOVE OASIS to look I'd see
A brilliant reflection of a proud Black man whose happiness is destiny.

My source of endless warmth, inspiration, and affection
After 20 years of searching I have finally found perfection.

By J. B.

how do we as Black women
tell our men that we
love them
while we fight for our rights as a person

how do we as Black women
tell our men that we
need them to stand by us
while we fight for our rights as a person

how do we as Black women
tell our men to hold on tight
but not to suffocate us
while we fight for our rights as a person

how do we as Black women
tell our men to be men
while we fight for our rights as a person

sharon v jones

PROPOSITION

Could you love a poet?
Poets make rhymes of love
to meter their heartbeats to
harmony and syncopated sassiness.
Love is words,
and words are Love, to a poet.
Let me wrap you in a cosy poem.
Color a world with words
that cool and soothe your troubled mind
Let me cradle your heart in gladness
and rock your soul.
Come, be my never-ending song.
Be my poem.

Pauletta A. Sweeney

PRETTY THINGS

He was a man who bought
me pretty things.
As I opened pretty ribbons
and struggled with transparent
tape, I hoped that one bright
box would contain Love.
Brief history of Francine Robinson.

The Princely
MALCOLM X

The impact of Malcolm upon our struggles were great
To engage our enemies in verbal combat, he'd not hesitate,
He brought dignity, depth and courage to our cause
Trying to teach our people there was no Santa Clause.
Like Jesus they crucified him, though he knew they would
But he kept on preaching until we understood.
We the older mothers loved him so, but we chided him on the phrase "so called Negro."
Tell our people who they are we used to say
and that's why they're called Afro-Americans today.
But we knew Afro was not our proper name
To us, the terms Afro and Negro are just the same.
We went to the platform after the meeting was through
And whispered in his ears, "we must talk to you"
"Africans-Americans" is the proper way to describe our people, and Malcolm said "OK."
That's the last I remember seeing him alive
Next I heard on the radio just about five
the news that shocked the world, "Malcolm had died."
Like Garvey, Lumumba and Eloise,
Malcolm died to keep our people off their knees.
Not one of them taught us to be meek
Nor stand abuse and turn the other cheek.
That philosophy to them made no sense
Their answer to brutality, was self defense.
Their memory will live forever in our hearts
As long as each of us pledge to do our part
To hold up the blood stained banner for which they fell
And send our oppressors, where they belong,
IN HELL

by Queen Mother Moore
New York

EDITORIAL

One would assume that after over 350 years of oppression, Black people would realize that you don't get something for nothing. In other words, in 1983, Freedom is still not free.

During the winter quarter, UMOJA, the Black student union at Boston University held a candlelight procession and memorial service at Marsh Chapel in honor of Dr. Martin Luther King, Jr. About one hundred participants marched up Commonwealth Avenue to the cozy chapel. Midway through the service, a young Reverend rose to speak.

I do not remember his name or his faith. I do, however, remember his message; Freedom Is Not Free. He wove a moving sermonette on the subject much in the manner of Dr. King himself. He received a standing ovation from those in attendance. But I wonder if his point was retained. I hope it was, but we all know that action speaks louder than words. Words only serve to inspire action.

Yet, since the death of Dr. King and Malcolm X there doesn't seem to have been any real of significant "action" towards total freedom of human rights. The words have come, from many great men and women in the past few decades, but to date, nothing cognitive has been produced as a result.

There also is much talk about Black unity at Northeastern University, however, at this point, it remains just that — talk. We are moved to action only as a reaction to outside forces. In my three years at this school, I have heard a lot of rhetoric from students and administrators about the need for unity, but still we remain a somewhat divided family.

Not to sound totally pessimistic, there are a lot of beautiful things being done by students and administrators here. Yet, it seems as though each is playing their own piece of music with a different instrument, at the same concert. The result is a lot of notes but no music, no harmony.

In 1983 it may seem strange to hear talk of freedom. However, it has not come in its full and unremitting form. The freedom to apply for a job and have an equal chance for employment, the freedom to walk in any section of any city, the freedom to learn to read and write, to control our own neighborhoods and communities is still, for many Black Americans, a dream.

The Reverend was right: freedom is *not* free, you *don't* get something for nothing. And yes, as a people and as students at Northeastern University, we are still paying the price. It's nothing new though. Throughout our history, Black people and our leaders have seldom seen eye-to-eye on much of anything, even if the goals were the same. Booker T. Washington and W.E.B. DuBois, Frederick Douglass and Henry Highland Garnett, Martin and Malcolm, the SCLC and the NAACP, SNCC (the Student Non-Violent Coordination Committee) and the Black Panthers all wanted equal human rights and freedom for Blacks in America and the world over; yet, we still pay the price.

At Northeastern University, the Onyx-Informer wants unity, so does The Minority Council, the NBSA, NUBBSS, BESS, UJIMA, NIA, COPAAS, BALSA, CAP, Kappa Alpha Psi, Phi Beta Sigma, Alpha Kappa Alpha, Delta Sigma Theta, Zeta Phi Beta, Iota Phi Theta, Omega Psi Phi, Groove Phi Groove and every other student and professional organization as well as students and faculty. But freedom is *not* free.

We have made the greatest strides as a people when we have made the greatest sacrifices, paid the largest sums. As students, many of our first priorities are the pursuit of our chosen career objectives. But think: wouldn't that road be just a little easier to trod if your learning environment was unified and you and your peers all worked cohesively to help each other achieve your goals. I think so.

The Reverend made it clear to me. He said it so plainly, but each word spoke the truth, "Freedom Is *Not* Free." I'm tired of paying the price. How about you?

A.D. Robinson, Jr.

The Autobiography of Mr. Ima Blackman

Let me tell you exactly who I am
So there will be no mistake
So the truth will not be told a lie
Ima Black is who I am
And I want you to know
I could care less about a 'piece of the pie.'

I was born in the land of fruit and honey
I was ripped from my roots for the greed of money
I was a manchild in the motherland
Now my blood is mixed in their shore's sand
I built this country with a chained hand
Mr., Ima Blackman is who I am.

I am Nat Turner and Freddie D.
I am Henry Highland Garnett and W.E.B.
I am Fannie Lou Hamer and Rosa Parks
I will forever carry the slavemaster's mark
Mr., Ima Blackman is who I am.

I am Marcus Garvey and Malcolm X
I am Paul Robeson and Martin King
The battle cry, surely, is mine to sing
Mr., Ima Blackman is who I am

I am Mark Essex and Fred Hampton
I am Angie D. and Assata Shakur
I am all Black heroes an sheros
And I will produce several more
Mr., Ima Blackman is who I am.

I am the spirit of many thousands dead
I am the soul of those who forge ahead
I am the one who remembers
What those before me have said
With God as my witness, I am true till dead
Mr., Ima Blackman is who I am.

I am he who can see what can not be seen
Through the blue eyes of saxons
I am the one who knows their plan
I have begun to study
I have come to understand
Mr., Ima Blackman is who I am

I am he who knows who put the dope in my brother's arm
I know who has done my people irreputable harm
I am the one who knows who killed the 'Princely X'
And to many a dream to count
The frustration is building, the tension will mount
Mr., Ima Blackman is who I am.

I am the one the oppressor fears
At night, in his tortured dreams,
Amidst the inner-city night's screams
I am the one the oppressor hears
Planning and Organizing
Toiling and Fighting
Loving and Caring
Working to stop the flow
Of my people's century's blood
That has fermented in this racist mud
And has blossomed despite their
Hypocritical Crud
Mr., Ima Blackman is who I am.

I move with the masses
Never deterring my purpose with emotion
I am he who gets stronger as the days go by
I can taste the victory
I can hear the end of the lie
The struggle continues
After I die
Mr., Ima Blackman is who I am.

I am ready!
I am strong!
I am a warrior!
I am my people!
Together, we will correct the wrong!
Mister, . . . I am a BLACK MAN!

A.D. Robinson, Jr.